THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"In this day's labors or trials say, 'The Lord God will help me.' Go forth boldly. Set your face like a flint for the right, and resolve that no faintness or shamefacedness shall come near you. If God helps, who can hinder."

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WHAT IS TRUTH?

NEARLY nineteen hundred years have passed away since this great question was asked by Pilate of Him who is the truth, and still this same question is being propounded to-day. Some one has said that when God made man, he placed within him three great desires, viz., the desire of the heart for love, of the soul for beauty, and of the mind for truth, and from that day the mind of man has been seeking to answer this great question, "What is truth?"

Have we no guide? you may ask. Has God placed us here on earth and then left us to find our way back to heaven as best we may? Are we required to investigate a multitude of different religious systems (restricting our question to religious truth), and then choose the one that accords most fully with our idea of right? Ah, no! He who made us gave us a guide, an infallible guide. He gave us the Bible, and within its sacred pages He clearly points out the truth—the way back to our heavenly home; but men do not read that book aright. It has almost as many interpretations as readers, and yet the Apostle Peter says, "that no prophecy of the scripture is of any private interpretation. * * * but holy men of God spake as they were moved by the Holy Ghost" (II. Peter 1: 20, 21). Paul, writing to Timothy, says, "The time will come when they will not endure sound doctrine; * * * and they shall turn away their ears from the truth, and shall be turned unto fables" (II. Tim. 4: 3, 4). Amos (8: 11) says: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing

the words of the Lord." There is to be a famine in the land, a time when the words of the Lord shall scarce be heard, and if you read to the end of the following chapter, you will find that the time spoken of, when this famine is to prevail, is just about the time of the return of the Jews to Jerusalem, for it states that the tabernacle of David shall be set up again saying, "* * * I will build it as in the days of old." The Jews are already gathering to Jerusalem, so answer for yourselves whether or not this is the time spoken of.

But, you may say, "I thought you stated there were many religious denominations in the world to-day, then how can there be a famine of hearing the word of the Lord?" Ah! true it is that these denominations exist, but truer still it is that they are teaching not the word of the Lord, they "are teaching for doctrine the commandments of men." Note the four following impressive words of Amos, viz., "Saith the Lord God." Turn to II. Kings 16: 20, where Isaiah foretells the captivity in Babylon, beginning his prophecy with these terms: "Hear the word of the Lord." Look through the writings of Jeremiah, Daniel, Ezekiel, through all those of the prophets, and always you find this same, "Thus saith the Lord." Look at incidents in the life of Moses when God sent him on his great mission. Well, Moses said, what shall I say to the people, they will want to know from whom I get my authority—who sent me? And God said, say "I AM hath sent me unto you;" and so it ever is, search the Bible over. Peter on the day of Pentecost, when he preached the first recorded sermon, quoted the same great authority. Is this voice of authority heard in the churches to-day? Surely not. Such phrases as these greet our ears, "the learned Dr. So-and-so says," "Bishop Somebody-else says," "Professor A. gives it as his opinion," but that all-sufficient, "thus saith the Lord," we hear not. Ah, no!

They tell us that "the world in these days has grown learned, great centers of learning have been established in all our large towns. The world was only in its infancy when the Bible was written, education was nothing compared with what it is now. That kind of expression was very well in the early days, but we have no need of it now." But speaking through Malachi (3:6), God says, "I am the Lord, I change not." God is still in His heaven. He still occupies the place He always had at the head of creation, Believe, if you will, that God spake only in the early days of creation, in the early days of the Church established by Christ. If this brings peace to your soul, by all means believe it, but what are you going to do with this, "I am the Lord, I change not." It is still in the Bible, still standing as a witness against you, and it was written by one who lived nearly four thousand years from the creation. Has God remained unchangeable for that length of time, to change in these last days? Doubtless not. With me, He says, there is no variableness nor shadow of turning. (See Jas. 1: 17.) Man alone

has changed, "transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24: 5).

Ah! has it indeed come to pass that man by learning knows not God? Has the learning of this world blinded his eyes to the truth, and is this the reason he is ever learning and never able to come to a knowledge of the truth, that seeing he seeth not, and hearing, doth not understand?

The world to-day is full of learning, full to overflowing with "ologies" and "isms," but what are they doing for us? Are they taking us any nearer to God, are we getting purer, holier, more Christlike because of them? Christ said, "by their fruits shall ye know them." Let us, when time permits, examine some of the best of the world's religions systems and see the fruits they bring forth, see whether they are taking us nearer the great white throne. But first let us see what Christ taught. He taught that there are but two great commandments, Love God, and Love your neighbor, for on these two hang all the law and the prophets. He taught that all who would be members of His kingdom, must go the way He went, through the waters of baptism, and that baptism was for such as are capable of belief. He taught that little children were pure and consequently have no need of baptism. He established a church with apostles at its head, and bade them go teach all nations, and told them of the signs that should follow believers. He did not say, "I do all this to-day, to-morrow or in the last days I will change all this and work by a different method." No, He did not. He said He came in the name of Him who is the Lord and who changes not. By means of these and many other scriptural criterions one can readily determine the character of the fruit they bear—whether it be from seed of God's planting or from that of man.

When you have done this work examine the plant of "Mormonism," and by Biblical aids or any other criterion which is applicable, judge the qualityof the fruit which it bears, and particularly mark the difference between it and that borne on the branches of a decaying Christianity.

The "Mormons" believe that when God says, "I am the Lord, I change not" (Mal. 3: 6), His words are fraught with deepest meaning to them, for they mean to them, for instance, that since God ministered to His people by angels and prophets in the early days, we can look for just the same in these days. They believe in the signs that should follow believers—as the gift of healing—and demonstrate its truth, as I and thousands of others can testify. They believe Christ meant what He said when He tells us the way to heaven is through the waters of baptism. "He that believeth and is baptized shall be saved" (Matt. 16: 16), said Christ, placing "belief" first. But, say the churches of the world, we do better than that, you know, we baptize first, we can believe afterwards; and yet Christ said, "I am the way."

The world goes to the learned men of its time for its knowledge, the "Mormons" go straight to God. You remember reading how Elijah was hiding from Jezebel in a cave, when God directed him to stand out on the mountain, and as he stood, a great and mighty wind passed by which shook the mountain to its foundations, but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it came to pass when Elijah heard it, he hid his face in his mantle, for he recognized the voice of his God, and that still small voice speaks to-day, and the "Mormons" hear it. It is the voice of the Spirit of God, heard only by those whose spirits are trained to catch the sound.

Christ did not say to His apostles prepare beforehand mighty, written discourses; no, but study, pray, meditate on the things that be of God, and then I will teach you what you shall say at the time of your speaking. "I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4: 12), said God to Moses of old, and so He says to the elders of Israel to-day, and their answer ever is like that of Samuel, "Speak, Lord, for thy servant heareth." The world despises the "Mormons," while it yet knows little about them, but scoff as people will, sneer as they may, the question all the theologies of the earth to-day have failed to answer in themselves is the question, What is truth? But that inquiry the despised "Mormons" can answer. Yes, Pilate's question is answered at last, and the truth is "Mormonism," for it is the pure gospel of Jesus Christ. Some people say it matters not what one believes, so that he does what is right, but whether it be better to believe that we came forth from God and shall return to Him again if we live as He bids us, whether it be better to believe that our bodies are temples of the Holy Ghost, and if any man defile the temple of God, him shall God destroy, or to say that it matters not, "let us eat and drink, for to-morrow we die," and we will be all right with God at last? Which will make the better citizen, he who from babyhood is taught to reverence God and keep His commandments, and that one of the chief commandments is to keep the body free from the stain of sin, and that no one guilty of immorality can ever enter into the celestial glory of God; or the one who is taught that it doesn't matter, so that you make peace with God at last? I ask you which? To a "Mormon" sin *is* sin, and the saints of God are taught that God cannot look upon sin with the least degree of allowance. Who, think you, is the loser—the "Mormon" who accepts these teachings which are all found in the Bible, or the world which rejects them? viz.: "Thus saith the Lord," and "Ask, and it shall be given you; seek, and ye shall find" (Matt. 7: 7). Ye who are still members of the Church in which you were brought up, have you obeyed the Lord's command to seek? Accept or reject my words, I have told you the truth. I

can do no more, for man is a free agent, and must ever choose for himself, for "every soul is free to choose his life and what he'll be." May all who read these lines seek at the throne of grace for a testimony of the truth of my words.

Notts. MOLLIE HIGGINSON.

THE SACRAMENT MEETINGS.

"AND that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."

At a stake quarterly conference held recently in Zion, one of the stake presidency in addressing those assembled said that he knew of no one thing that was more important for the Latter-day Saints to do than to attend their sacrament meetings, and the stake president urged that the special work of bishops and people in the wards under his jurisdiction for 1913 be to secure the attendance of the saints at these services.

The Father has provided the sacrament as a source of strength for His people, as a means of keeping them free from sin, for He says, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."

By observing this requirement, the people are kept spiritually alive, thus do they renew their covenants, thus do they enter into that sweet communion with saints which so refreshes the weary, encourages the discouraged, lightens the load of the heavily burdened, and gives strength, life, and spirit to press on in the Father's work.

"This do in remembrance of me," said Christ. How blessed a privilege it is to partake of the emblems of the body that was pierced and the blood that was spilled for all who had or should tabernacle in the flesh. It is a holy thing to meet in buildings dedicated to the service of the Father with those who have promised to serve Him and keep His commandments and thus covenant again to remember the Savior of the world.

Careful and prayerful preparation should precede attendance at these meetings so that with love and forgiveness for all, with clean hands and pure hearts the bread and water may be partaken of worthily.

During the administration of the sacrament all should concentrate their thoughts on the life, work, and atonement of the Lord Jesus. Too often people allow their minds to wander to many subjects foreign to this sacred ordinance. Some like perfect quiet, others prefer that music be played during the passing of the bread and water. Music at this time should be unobtrusive, yet lofty in tone. Frequently organists play songs, and the minds of the

hearers, following the law of association, begin to dwell on the words. Unless it is a sacramental song this draws away the thoughts of the communicants.

Strength of character and beautiful deeds of love will result from centering the thought on the Savior of mankind, and by partaking of the sacrament which the Father has decreed should be done often in remembrance of the Lord Jesus.—*Young Woman's Journal.*

POINTS FOR MOTHERS.

Don't snub the child who is a perpetual interrogation mark. It is a big temptation, but think how dreadful it would be if your little questioner had been born deaf and dumb or mentally deficient.

Losing your patience when Willie bothers you with "Why?" or Nancy never speaks without a question to be answered will throw your children back on themselves for information, and you will learn too late you have lost your hold on your little ones.

If you do not answer questions be sure some one else will—neither so wise nor so truthfully. Many a child's fear of "bogies" or dreadful nervousness for which you cannot account can be traced to awful stories told them by servants when you refused to gratify childish curiosity because you were too busy.

Do not feel that your child is an infant prodigy because he is given to the "why and wherefore." His questioning is only nature's way of making instruction easier to you. See that you heed it.

If you think the questioner a wonder you can rarely hide your opinion from him. The result? He becomes the most obnoxious nuisance—a child who asks questions to show off and be a smarty. Likewise will his vanity take a boom that is not beneficial.

Again, do not tell a child he is a "stupid" or laugh uproariously when he asks you a question that seems ridiculously easy to you. It is this habit that keeps many children silent when by going to mother or father their doubts could easily be set straight.

Many children have held for years impossible and terrifying notions of everyday facts which they never would have had if they had not dreaded the laughter of "big people."—*Juvenile Instructor.*

"A week filled up with selfishness, and the sabbath stuffed with religious exercises, will make a good Pharisee, but a poor Christian."

"It is not enough to labor to promote God's glory; we must promote it in God's way."

BRANCH CONFERENCE.

A SUCCESSFUL and enjoyable branch conference was held in the Exchange Building, High Street, Walsall (Birmingham conference), on Sunday, April 27th, 1913. President Warren S. Tew and six traveling elders were in attendance. The morning session convened at 10:30, and after the usual opening exercises, President Tew exhorted the saints to be humble, and showed the necessity of our becoming as little children in order to enter the kingdom of heaven. Brother Joshua Carter said that it is the duty of parents to send their children to Sunday School to learn the will of God and to become acquainted with the works of the Lord. Brother Willam Pitt knew the Sunday School to be a place where the first lessons in the gospel are learned, and it is therefore a most important organization. Brother John S. Arnold rejoiced in meeting in this conference and in knowing the work we are engaged in is true. Elder Edward C. Samuels was glad to be in the world as an ambassador of truth and light, and bore a sincere testimony to the truthfulness of the gospel. At 2:30 p.m. the afternoon session was called to order. The general and local authorities of the Church were presented and unanimously sustained. Elder George C. Loveridge commented upon the fall of our first parents and showed that through the atonement of the Savior we shall all be redeemed from the grave. Elder Allen C. Mortensen said that the Lord's desires are made known to men through a divinely-appointed channel, and that continuous revelation is indispensable to the true Church. Elder James M. Jones proved from Holy Writ that God is a personage of body, parts and passions, and that three distinct personalities, who are one in purpose, comprise the Godhead. The evening session commenced at 6:40, and was well attended by investigators and saints. President Tew welcomed all to the meeting and dwelt upon some of the sacrifices that many of the people have to make to live up to the gospel. Elder W. A. Wells felt thankful for the privilege of again meeting with the saints, and said that it was only through the power of God that he was well enough to be present. He bore a very impressive and sincere testimony, and urged all the saints to live lives of true Latter-day Saints. Elder Samuel D. Wilstead compared the doctrines of the Church of Jesus Christ of Latter-day Saints with those taught by the Savior in the meridian of time. He dwelt upon the necessity of being "called of God" to administer in the ordinances of the Church. President Warren S. Tew spoke upon some of the prophecies made at the time of Christ and also concerning some of those made by Joseph Smith. Some of each had been fulfilled while others were yet to come to pass. Said that we do not place Joseph Smith on an equality with the Savior but merely recognize him as an instrument used by the Lord in establishing His latter-day work.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 15, 1913.

EDITORIAL.

WHY "MORMON" MISSIONARIES TEACH IN CHRISTIAN LANDS.

(*Concluded from page 298.*)

Returning to the point where this digression occurred, we find, further, that the Savior Himself was not sent to heathen lands to do the work of His ministry, but to the children of Abraham according to the flesh, and who were legal heirs of the covenant which God had made with His servants of old. They were, according to the promises, entitled to all the blessing which pertained to the faithful observance of that covenant. But the great body of the Jews during, and for a long time before the days of Christ on earth, had not kept it inviolate. They had flagrantly transgressed the laws of God, and had substituted the commandments of men for the precepts and statutes of the Almighty. So greatly had they perverted His ways that a return to His service became a matter of prime necessity, and this purpose was held in view as the especial object for accomplishment in the ministry of the Savior, rather than an immediate regeneration of the non-Jewish peoples.

It was among the Israelites also that the apostles, following the example and instruction of their Lord, first labored, and continued so to do until that race as a whole rejected God's offers of mercy and reconciliation, when apostolic missionary work was quite largely devoted to the evangelization of the Gentiles. For the offences which the Jews had committed against the laws and authority of God, the penalties attached to such transgressions were about to be inflicted; and certainly they should be suffered by those who were instructed in the law, and who alone were capable of breaking it. Nations to whom the Lord had never committed His oracles were under no obligations to obey them, and should not in justice be punished for not doing so. In order to give the guilty Israelites a knowledge of the means by which they could escape the terrible doom which was even then impending over them, Christ preached a reformation among them—a return to the service of the Almighty through an acceptance of the gospel which He taught, nothing more, nothing less. But that obstinate people, with few exceptions, would not yield, but set their Lord at defiance as an impostor—spurning in general the doctrines which He taught, even esteeming some of them as the most heinous blasphemy. So they revelled on in mockery and sin, so they

boasted themselves on being the children of God, and soothed their consciences with the practice of a skin-deep, Pharisaical form of religion, until at last they woke up to a realization that the awful judgments of an outraged God were upon them. Too late it was then to seek the favor of their Judge. Unrepentant, their brows brass, and their necks sinews of steel during the closing days of their probation, scorning all offers of Divine favor and mercy, they were justly at last delivered over to the delusions of their own souls, and the pouring out of the fury of God's wrath came upon them like besoms of destruction, sweeping out of existence their temple, scattering to the winds as chaff the whole structure of their national existence, and engulfing in misery, woe and death multitudes upon multitudes of the wretched people; while those not thus smitten were scattered abroad as strangers in foreign lands—a prey to their enemies, and the descendants of this forsaken people still look upon themselves as homeless wanderers among the nations of the Gentiles. Oh, how it makes the heart turn sick to contemplate many of the scenes, or events, that were written into the pages of history during the first century of our era! We see how the rebellious Jews blocked completely the only avenue that led the way to their safety. Doomed to suffer the penalties entailed upon themselves by their adamantine obstinacy, they plunged into an abyss of destruction rather than submit to the rule of Jesus Christ. Caught like rats in a trap of their own devising, they met their awful fate.

A parallel to these records of history is being written in these days before the eyes of the whole world. We have in the Bible the parable wherein certain persons were entrusted with a greater or less amount of treasure, for whose safety and proper use an accounting was to be exacted at some future time, and in order to get that account it is certain that the very persons who received the treasures on trust, are those who must render it.

Now, we have seen that when the Jews rejected the gospel of Jesus Christ, the Gentiles were received into the fold of God as His people; and they thus by faith became the children of Abraham, and to them was committed the care of the ark of safety—the Church of Jesus Christ—the gospel of the slain Lamb of God—and the time for the Gentiles to render to Him an accounting of their stewardship over the most priceless treasures that He ever committed to man, is at hand. Dare any one presume that the Gentiles shall not be held to a strict accountability for those divine pearls of truth, which by God's favor were committed to them in ancient days, and whose custodians they yet are? and for the rejection, neglect, misappropriation, default or abuse of which the Jews have been made to pay such a fearful recompense?

No, such an accounting to God Almighty must be made. He will exact it, and the time for its rendering, as said before, is at hand. It cannot much longer be delayed. The world stands to-day on

the tip-toe of expectation awaiting the great event—the opening of the session of that court over which Christ Jesus shall preside as a stern Judge, and before whom every man shall be summoned to render an account of his deeds on earth. Then and there He will demand a restoration of His own with interest—of His own treasures undimmed, unsullied, uncontaminated and shining still with all the lustre and glory that they had when they left His hands to pass into those of men. Who then will have the hardihood to offer Him back man-made, paste diamonds in exchange for the brilliant Kohinoors of truth which He purchased at the price of His life on Calvary?

The tokens which portend the second coming of Christ are observable on every side, and the dark shadows in which they are shrouded manifest that His appearance will be in great anger and wrath; and above all we should not close our eyes to the startling fact that many of the most ominous events which presage His advent in these latter days are taking place in Christian lands. The heavings and the groanings of mountains—the breaking of the seas beyond their bounds—floods bearing destruction and death in their resistless course here—the dry and parched earth crying for water there—the restlessness of the masses manifested in tumults, riots, strikes, etc.—confusion in state councils—the tumbling of thrones—the assassination of rulers—the violent envyings of nations—the sudden eruption of unforeseen wars—appalling destructions on the seas—the cries of the people for relief from their miseries—these and many other signs betoken the near approach of that great and mighty day when Christ shall come to exact an accounting from Christian nations of their stewardship over His vineyard, as already observed. And one of the momentous questions which the elect Gentiles will then have to answer will be what they have done with the treasures committed to their keeping—how they have used to their profit and the glory of God the laws and ordinances of the gospel of Jesus Christ; or in other words, whether they have maintained them in purity, or abused and neglected, changed, altered and perverted them to their own condemnation as the ancient Jews did.

Jesus Christ raised a gospel standard in His days on earth which served to show both Jews and Gentiles just what the Almighty required of His children. It was the measure that was to be filled by them. The weights in the scales of justice and truth which were to be balanced by the doctrines, principles and precepts of the people on the other side. It was a simple matter of justice, then, that the people should have a criterion by which they could determine their standing before God. Without this, His judgments would be unjust; and the same truth holds good in these days, and it is, therefore, a useless waste of breath for any one to ask us why this same standard of measurement—this criterion of judgment for the people, this gospel of Jesus Christ in its purity

and effectiveness, which He has revealed anew in all its fulness, through the instrumentality of Joseph Smith, is preached among those who claim to have it already. It is a necessary work preparatory to the awarding of blessings, if the standard of the original has been maintained, or the infliction of just penalties at the hands of an outraged God, if it has been lowered—if its glory has been sullied and its power lost.

This Church—the Church of Jesus Christ of Latter-day Saints—in carrying on its missionary work among Christians has raised aloft the divine standard of measurement for all creeds and religious principles on earth. It has, as it were, brought to Christians the balances of divine truth and justice, and into these scales on one side it puts the gospel of Jesus Christ, which it teaches, and, as surely as truth shall prevail, the sects of Christendom, sooner or later, will have to put their creeds and "isms" and "ologies" on the other side, and have them weighed by Him who can not be deceived. There is time yet left for this work to be undertaken—this weighing—this measurement—of creeds to be accomplished. It can yet be done while the mercy of God is extended to the world, and His favor and His blessing may be secured; but in woe and death shall that day dawn when God shall say, "it is now too late."

Reader, you may be one of those who hold that the gospel which we preach is not true—that it is not the standard according to which all creeds and theologies must be trimmed; but thousands know that it is true, and many at the risk of life and all else that is dear to the heart of the material man have testified that it is the pure gospel of Jesus Christ.

Coming, then, as our missionaries do to you with the means in their hands by which you can easily determine your standing before God, as to your religious belief, they should be hailed with joy as special messengers from Him to point to you the way to escape the wrath to come. Remember the Jews—their opportunity—their obstinacy and refusal to improve the opportunity, and the result.

These are some of the reasons why "Mormon" missionaries teach in Christian lands, and not to prolong remarks, they are concluded by saying that there are some elect children of God dwelling in the midst of Christian peoples, who are hungering and thirsting for the very blessings and powers which the restored gospel of Jesus offers, and since they cannot be satisfied with sectarian religion of any kind, it is our duty to bring to them the meat and the drink which their souls crave.

T. W. B.

"To make some nook of creation a little fruitfuller, better, to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed! It is work for a God."—CARLYLE.

MINUTES OF LIVERPOOL CONFERENCE.

THE Liverpool annual conference was held Sunday, May 4th, 1913, at the Overlookers' Assembly Room, High Street, Blackburn. There were present: Elder E. Taft Benson, Acting President of the European Mission; Elders Hugh Ireland, Thomas W. Brookbank and Orval W. Adams of the Liverpool office; Elders William W. Sears, Cannon Lund and Gus Dyer of the Leeds conference; President William H. Stayner and twenty-one traveling elders of the Liverpool conference.

The opening session commenced at 10:30 a.m. There were present one hundred and seventy-four saints and friends. The choir and congregation sang the hymn, "Hail to the brightness of Zion's glad morning." Elder Clyde P. Crookston offered prayer. The choir sang, "The day dawn is breaking."

President William H. Stayner heartily welcomed all present, and asked that they support, with their faith and prayers, those who should be called upon to speak, that all might feel repaid for attending.

Elder A. C. Swift then showed from both Old and New Testament scripture that God the Father, God the Son, and God the Holy Ghost, are separate and distinct personages. The Latter-day Saints, he declared, believe in a God having body, parts and passions; one whose love and mercy extends to all who are faithful and obedient. The oneness of the Godhead is in their purposes, power and glory. As a closing testimony he related the wonderful manifestation of the Father and the Son in this dispensation to the Prophet Joseph Smith.

Sister Emily Thompson pleasingly rendered the solo, "The Holy City."

Elder J. Alonzo Duncan said that through humility and prayer he had gained a lasting testimony of the gospel of Christ. All knowledge comes from God, and to accomplish our righteous desires we must humbly supplicate Him for light and intelligence. It is through this channel only that the servants of the Lord obtain power to hold up the banner of truth.

Brother Thomas Sharrock sang a solo, "Beautiful Isle," in a very able manner.

Elder William R. Nish said it is our mission in life to get back to the presence of God. "Mormonism" is a religion we can live every day by making it a part of our thoughts, words and actions. Salvation is a reward for those whose individual efforts, in complying with God's laws, are accepted in the courts of heaven. In our pre-existent state we sanctioned this earthly plan, being willing to fulfill the measure of our creation. Having received a tabernacle, it behoves us to keep it clean.

Elder John F. Gunn, Jr., said we are living in a day and age when God has again spoken from the heavens, and, through His

most merciful Son, has prepared a plan of salvation for us. The gospel of Jesus Christ, in all its primitive fullness, is now upon the earth for the guidance of mankind. He declared that the Church of Jesus Christ of Latter-day Saints is built upon the rock of revelation, and that the windows of heaven are not closed, as some of our Christian friends would have us believe.

The choir rendered the anthem, "He rose, the Savior rose."

Elder Luther E. Eggertsen, in speaking of the value of truth, emphasized the fact that the words of Christ are the essence of truth. He proved scripturally the necessity of being born again, not of an earthly parent, but born of the water and of the Spirit; for, says our great Teacher, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Christ, though unspotted by the sins of the world, was baptized that he might fulfill all righteousness. Can we question the word of God when He declares the necessities of salvation? The speaker said, for some sins we can get forgiveness, but they who persist in sinning against the light of the Holy Ghost remain under condemnation. He exhorted those who were investigating the gospel to refuse not the necessary ordinances, for in so doing they are bringing condemnation upon their own heads.

The choir and congregation sang the hymn, "Guide us, O Thou great Jehovah." Benediction by Elder James A. Loveless.

The second session commenced at 2:30 p.m. There were two hundred and eighteen saints and friends in attendance. All joined in the opening hymn, "How firm a foundation." Prayer was offered by Elder Hermon J. Wells. The choir sang, "What was witnessed in the heavens?" The sacrament was administered by Elders John F. Gunn, Jr., and Clyde C. Edmonds, assisted by Elders George Allen and Ernest W. Gee. During the passing of the same the choir sang the hymns, "How great the wisdom and the love," and "Arise, my soul, arise."

President William H. Stayner presented the general and local authorities of the Church. All were unanimously sustained.

Elder Benjamin R. Birchall, of the local priesthood, was always ready to add his testimony, he said, to the truthfulness of "Mormonism." We can never repay the Lord for what he has done for us. The Spirit of the Lord, which is the spirit of love, is always present in rich abundance where the Latter-day Saints are assembled. Throughout the world to-day there is a fast growing depreciation of the Bible. By many it is no longer considered a divine guide and teacher. The feeling of disrespect for this sacred volume has grown so rapidly upon the Christian world that some have gone so far as to revise the common copy, excluding all portions that do not appeal to their personal views. The results of this deplorable condition are seen on every hand in the vice and immorality that are so prevalent to-day. It is the mission of "Mormonism" to restore reverence for the Bible, that the

young and rising generation may attain a higher standard of godly fear.

Elder Reuben J. Owen sang a baritone solo entitled, "The Broken Pinion," in a very creditable manner.

Elder Hugh Ireland said our missionaries come out to revive anew a love of God. The churches of Christendom are suffering from religious poverty, because their ministers deny the spiritual gifts and powers that are spoken of in the scriptures. From this viewpoint it is impossible for them to speak under the inspiration of God. Through modern revelation we have a knowledge of what is required, and an assurance of a reward for obedience. If the present condition of Christianity should exist universally, Satan's purposes would be carried out, thus destroying God's great plan. We believe in the gospel in its entirety, and to live it is to qualify for an exaltation in the kingdom of God.

A trio, "Jesus, lover of my soul," was beautifully rendered by Sisters Olive Fawcett, Anna Relph and Winnie McKnight.

Elder Orval W. Adams thought it an honor as well as a pleasure to meet with the saints and friends in a conference capacity. He knew the gospel of Christ has been restored, and that Joseph Smith was a prophet of God, and had been an instrument in the restoration of truth. To be a true prophet of God requires sincerity and purpose of heart. The Church is growing in numbers, and its influence for good is being felt more each year.

The choir and congregation sang, "We thank thee, O God, for a Prophet." Benediction by Elder Cannon Lund.

The third and last session of the conference commenced at 6 p.m. There were in attendance two hundred and sixty-one saints and friends. The choir and congregation sang, "Come, come ye saints." Invocation by Elder William W. Sears. The choir sang the hymn, "An angel from on high."

Elder Newton R. Jackson, clerk of the conference, read the labor and statistical report covering the work done by the elders of the Liverpool conference for the past six months.

Sister Minnie Bradley rendered very acceptably a solo entitled, "A perfect life."

Elder Thomas W. Brookbank said he had been in the Church for thirty-five years, and during that time had endured many trials, but by them his faith in the gospel had been strengthened. He spoke in detail of the prophecy by Joseph Smith concerning the Civil War in America, and in explaining it, showed how each separate phase of the prophecy has been fulfilled to the very letter. With this and other testimonies there is no reasonable ground for doubting the divine calling of the latter-day prophet. The speaker told of the many temptations that are placed in the path of the young, and how the growing mind is warped by contact with worldly evils.

Sister Emily Wilkenson and company sang a quartette, "The singer and the song," which was much appreciated.

President E. Taft Benson was pleased to be at the conference and to enjoy the beautiful spirit which prevailed. He showed that through the weakness of individuals, nations, communities, and organizations crumble to insignificance, therefore, to establish unity and power, it is necessary first to develop strong individualities. This being the case, a certain amount of responsibility rests upon each of us. We owe to our country and to our God our best efforts. Man should first make himself as perfect as possible, then his influence for good is felt by others. Parents who are rearing children should be truthful, and set examples which are worthy of following. They are often guilty of allowing misconception and misunderstanding to creep into the minds of their children. These impressions are often lasting, enduring to the end of life.

Sister Margaret Crook rendered a solo, "Divine Love," in a very pleasing manner.

President William H. Stayner spoke of our misrepresentation by the world; he was inclined to believe that too many people pass judgment on hearsay alone. He related some of the sacrifices made by "Mormon" wives and mothers that their husbands and boys might come into the world to preach the gospel. In conclusion he heartily thanked those who had assisted in making the conference the grand success it was The Burnley choir, under the able leadership of Brother J. E. Owens, added materially to the enjoyment of all present. The Blackburn Relief Society, under the leadership of its president, Sister Ann Yates, deserves much praise for the manner in which it entertained the saints and friends.

The conference adjourned for six months.

As a closing hymn the choir and congregation sang, "God be with you till we meet again." Brother Henry O'Gormon offered the benediction.

On Saturday, May 3rd, 1913, President Stayner met with the elders of the conference at 54 Church Street, Blackburn, and listened to the report of their labors for the past six months. Each bore a strong testimony.

NEWTON R. JACKSON, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—Elder Walter Rawlings, of the British mission, has been honorably released and sailed for home May 7th, 1913, per s.s. *Cymric*. The following named missionaries have been honorably released and sailed for home May 8th, 1913, per s.s. *Adriatic*: From Switzerland and Germany—L. J. Adams, Wilford Winkler. From the French—Eli S. Forsgren, Lawrence Hardy. Elder L. Graham, of the British mission, has been honorably released and sailed for home May 10th, 1913, per s.s. *Mauretania*.

Successful Socials.—On Tuesday evening, April 14th, 1913, a successful farewell social was held in Thrift Hall, Grimsby branch (Hull conference), in honor of Brothers J. S. Turner and F. S. Turner, who will leave for Zion in the near future. There were present about one hundred saints and friends. An interesting program was rendered, after which refreshments were served. All who were present passed an enjoyable evening, and wished the brethren God-speed on their journey.

At Burnley branch (Liverpool conference), April 19th, 1913, a farewell social was held in honor of Elder Alonzo Duncan, who will soon depart for his home in Zion. A program, which consisted of songs, recitations and dialogues, was well rendered. In appreciation of Elder Duncan's labors the saints and friends presented him with a suitable token of their respect. Elder Duncan then made some fitting remarks in response to the address of presentation. President Stayner also expressed his personal appreciation of Elder Duncan's labors. Refreshments were served. Ninety-five saints and friends were present. All wished Elder Duncan a safe journey homeward.

On Thursday evening, April 24th, 1913, a successful farewell social was given in Ebor Hall, York branch (Hull conference), in honor of Elder Alvin J. Sharp, who has been honorably released from missionary duty. The program of exercises was interesting and well rendered, after which refreshments were served by the branch membership. The remainder of the evening was spent in innocent amusements. Elder Sharp was presented with a signet ring as a token of the esteem in which he is held by the elders and saints there, and all join in wishing him a safe journey to his home.

DIED.

WEBSTER.—At Darlington (Newcastle conference), May 2nd, 1913, Richard George Webster; born at Darlington, Durham, England, August 19th, 1877: baptized April 1st, 1906, by Elder Jacob Riches. Brother Webster was to the end of his life a faithful Latter-day Saint.

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